

November 2023 Original Topic

Greetings: *Oriire fun owo!* (Good Tidings to you!)

I pray that you are feeling awake, aware, and elevated in mind, body, and spirit, wherever you are, and whatever may be happening around you!

Àṣẹ! Àṣẹ! Àṣẹ o!

I'm Baba Umar, Oluranse Emese, (Voice of the Emese), Member of the Isoro Traditional Council of Chiefs in Ile-Ife, Nigeria, Olúwo of the House of Umar, and Babaláwo of Ile Awo Òrìṣà (the House of the Mysteries of the Òrìṣàs).

Opo Ire (abundant blessings) to our Egbé, our online community of Subscribers that continues to grow thanks to you. Thank you for joining us for another lesson. Remember, as a member of our YouTube Egbé you can support each other's spiritual journey by posting your questions and uplifting comments in the Comment section below. You can also email me using the link in the Description section below if you need to connect with me on a more personal matter. Also check the Community section of this Channel for periodic messages from me.

If you are new to these video lessons, we invite you to go ahead and Click the Subscribe and Notification buttons, and share this resource with your family, friends, and associates. You never know whose life you may change by that simple act of sharing.

Homage to The One Who Sends, and to those who are sent!
Homage to Òrìṣà and Egun!

Our topic in this video is: On Crowning Òrìṣà and Other Questions

This lesson is based on a discussion I had in April 2023 with my mentor and liaison, the *Alatunse Awo*, Chief Ayobamidele Adelekan, member of the *Isoro* Traditional Council of Chiefs, and Moderator of all Babaláwos worldwide.

On occasions I will ask Chief Adelekan specific questions, and sometimes I will present certain statements (based on what my *Orí* has guided me to), and I'll ask him to comment by confirming whether the statement is accurate, or by adding corrections or clarifying insights. The following are one of those student-teacher interactions where I presented statements and asked for his input. I will comment on my statements, and on his replies for clarification and understanding.

Statement 1. Every person (human being) has at least one *Òrìṣà* that comes into the world with them whether they know (remember) it or not.

Olúwo Comments:

- Chief Adelekan had once told me that the Birthing *Odù* reading could be performed for anyone, whether they are an *Ifá* devotee or not. Here I was seeking to confirm my understanding.

- The *Akosejaye* is the divination performed 3-days after a child's birth so that the parents have insight into the child's character and destiny, as well as any taboos that the child must regard in his or her life, and that the parents must instill in the child.
- The *Odù Ojò Ibi Afóşé* (Birthing Odù divination) should be performed 7-days before the person's next birthday and can be performed at any age or stage of their life.
- In both instances, a qualified *Babaláwo* or *Iyanifá* must perform the ceremony. I've already performed this reading remotely for several members of our YouTube Egbe.

Reply: Yes! The *Akosejaye* and *Odù Ojò Ibi Afóşé* (Birthing Odù divination) reveals this relationship we all have to an *Òrìşà*.

Olúwo Comments:

Sometimes people will say to me that they have frequent or vivid dreams about a certain *Òrìşà*, and they come to believe that this is their Guardian or Crowning *Òrìşà*. Sometimes when their *Òrìşà* is divined, they prove to be correct; and sometimes, not. This is because an *Òrìşà* may be serving a guiding or protective function on your life on behalf of your Crowning *Òrìşà*. So, you should be open to these interactions but not jump to the conclusion that it is your Crowning Orisa that you are interacting with in your dreams.

Statement 2. Every *Òrìşà* has both a positive and negative (not bad or evil) aspect or energetic expression.

Olúwo Comments:

- I was taught that each of the *Òrìşà* has both a masculine (positive) and a feminine (negative) expression.
- We discussed this idea (of positive and negative energies) in some detail in the video *Ifá Iwa* (Lesson 14) *Òşé Ifá* Ritual: *Afóşé - Ogbón Irònu Ifá* (The Logic of *Ifá*), and when we discussed the Binary Principle within the *Ifá* Tradition.

Reply: In his reply Chief Adelekan referred to a verse from Sacred *Odù Ọwónrín Méjì* (6) that says:

"*Tako Tábo lada ilé Aye.*"

"The world was created with both the masculine and feminine essence."

Olúwo Comments:

- The implication here is that not only were the *Òrìşà* created with both positive and negative energetic expressions, but everything in creation was created with this same nature.
- This of course is consistent with our discussion in our video *Ifá Iwa* (Lesson 15) *Òşé Ifá* Ritual: *Afóşé* Pt III. *Oju Odù* (1) where we discussed extensively the Binary Principle in *Ifá* Cosmology.

- This suggests that something that may initially seem or appear negative in your life, may manifest, or bring about a positive outcome if you are patient and open to the process of unfoldment.
- Of course, the opposite may also be true, that is, something that you may perceive as being good for you may in the long run turn out to create more problems than you expected. This is why it is so important to stay in touch with your *Orí*, learn to trust your heart-mind intuition, and consult your *Ifá Obi* when making important decisions.

Statement 3. Whatever thought vibration or knowledge is picked up by one *Òrìṣà* is also immediately known by every other *Òrìṣà* and *Irunmale* in the multiverse of creation / the Divine Matrix / or Mind of *Olódùmarè*.

Reply: In his reply Aremo Adelekan referenced a verse from Sacred *Odu Ogbewori* that says:

"*Akii ṣe oosa lọdọ kí labelabe ọmọ gbo.*"

"No one celebrates the river spirits behind the river guardian."

He explained:

The *Òrìṣà* world is a continuum amongst them because they are all part of the completeness of *Olódùmarè*, working in synergy, and independently for one purpose, according to the form required for their callings and assignments.

***Olúwo* Comments:**

- I concluded from this response that this must also apply to you and me. That is, we are part of that continuum, that completeness of *Olódùmarè*.
- Hence, the energies and atoms in our bodies work in synergy, and independently for one purpose, according to the form required for their individual callings and assignments.
- These atoms and cells form DNA and RNA, blood, proteins, neurons, organs, nerves, fascia, sense organs, and limbs that also work in synergy, and independently for one purpose, according to the form required for their independent callings and assignments (functions) in our bodies.
- And, our bodies, these bioelectrical and bio-magnetic avatars, made from the material of *Iya Ile* (Mother Earth), really from the material of the cosmos (stardust), also work in synergy, and independently for one purpose, according to the form required for their individual callings and assignments.
- And you and I, as Spiritual Entities inhabiting these three-dimensional Avatars, likewise work in synergy, and independently for one purpose, according to the form required for our callings (our prenatally chosen destinies) and assignments (our sacred agreements with *Olódùmarè* to work to bring about the Good Condition for every human being).
- So, although we may appear to be separate beings, sometimes moving in harmony with each other, and sometimes moving in apparent opposition to each other, we are collectively one thing serving one purpose.

- The idea or appearance of separateness is the illusion of the *L'oja*, part of the Hypnosis of Social Conditioning. The reality is interconnectedness, interrelatedness, and interdependence at all levels of existence. Everything is one thing with one purpose!
- Therefore, when a change is felt or experienced by any one of us, it influences all of us, instantaneously. (Remember, in one of our lessons we touched on the idea of Entanglement from Quantum Physics and the Quantum Sociological Perspective.)

Statement 4. There are situations when a veil is put up between the spiritual entities and humans for purposes of privacy, for example when humans are mating or answering the call of nature.

Reply: Chief Adelekan acknowledged the correctness of this statement by saying:

This veil is called "*Èran Ara loni*" "The calling of the flesh". He went on to explain,

However, we have instances during mating where an *Òrìṣà* will embody either the male or the female to transmit certain vibrations or messages for or through them. This is termed "*Òrìṣà Gun*" which may loosely mean "mounted by *Òrìṣà*."

Olúwo Comments:

- When we are in the process of mating, we can become so focused and absorbed in the energies of that experience, that the other doorways to our psyche are left unguarded.
- An *Òrìṣà*, *Egun*, or *Irunmale* may seize that opportunity to enter through one of those doors to plant a piece of knowledge or guidance that we otherwise might ignore or miss.

Statement 5. Each *Òrìṣà* has a multiplicity of manifestations so that the *Òṣun* (for example) of one person is not the exact same manifestation of *Òṣun* of another person: although the two expressions of *Òṣun* stem from the same archetype or source entity. (Kind of like the different Paths of *Èṣù* - *Èṣù Elégbá! Elégbára! Laroye! Òdàrà, etc.*).

Reply: Absolutely correct.

Olúwo Comments:

- If you have been read as a child of a particular *Òrìṣà*, and you meet someone who is also crowned by that *Òrìṣà*, the two of you may show some similar characteristics and affinities, but you will not necessarily be identical.
- For example, some *Omo Yemoja* may love to be near the ocean and in the water, while others may love to be near the ocean but reluctant to go out on a boat or swim in the ocean. One *Omo Shango* may love to see lightening and to hear thunder, while another *Omo Shango* might be simply terrified by the power of both.

Statement 6. When we summon our guardian *Òrìṣà(s)*, they are immediately present.

Reply: They are present always with us but only the initiated has the *OJU INU* "inner eye" to see and summon them because they cannot inhabit a body that is not connected spiritually with

them. The tunnel for materialization or manifestation is open only through acknowledgement / initiation.

Olúwo Comments:

- This points out the difference between an *Omo Awo* (Child of the Mysteries) and an *Omo Òrìṣà* (Child of Òrìṣà).
- When you have your *Odu Ojo Ibi Afose* (Birthing Odu Reading) performed, one of the things you will/may learn is the identity of your Crowning Òrìṣà (the Òrìṣà you invited/requested to come into the world with you prenatally, to crown your head). Or, as we mentioned earlier, your Òrìṣà may come to you in your dreams.
- But, until you are fully initiated into that Òrìṣà, you will not be able to fully access all the intimacies and powers of that relationship.

In the future I will share additional wisdom teachings from my conversations with Alatunse Awo, Chief Adelekan.

I pray that you find benefit in this lesson and that you will take the time to like, comment, and share with others.

***Ki Olódùmarè, Òrìṣà, ati Egun fifun e ni
Itona, Imoye, ati Opo Ire!***

May *Olódùmarè, Òrìṣà, and Egun* bestow on you,
Guidance, Wisdom, and Abundant Blessings!

Ifokanbale! Peace of Mind from ***Olódùmarè!***

Mo gbagbo ninu ti o! I believe in you!

Opo Ife! Abundant Love!

Ajolo Ajobo! We go out together; We return together!

Àṣẹ! Àṣẹ! Àṣẹ o